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# THE CLASSICAL WEEKLY

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Just two days before the untimely death of Professor Morris Hickey Morgan, of Harvard University, in March last appeared a volume entitled *Addresses and Essays* (American Book Co.: 275 pages), in which he had gathered together fifteen papers published by him since 1893. Of these three deal with Vitruvius, to whom Professor Morgan had given much attention in the last years of his life; these papers (*The Language of Vitruvius*, *Notes on Vitruvius*, and *The Preface of Vitruvius*) occupy pages 159-272, and so constitute the main portion of the book. There is an article on *The Water Supply of Ancient Rome* (75-84), besides papers on *Lysias*, *Cicero*, *Quintilian*, etc. There is, also, a brief note on *Quin* with the Subjunctive in Questions.

I am concerned at present only with the first paper in the volume (pages 5-33), an address on *The Student of the Classics*, delivered before the Harvard Classical Club on March 2, 1905.

Professor Morgan begins by pointing out the danger of "lecture" courses. They are dangerous to professors, as making for indolence (the professor does not have to find out whether his hearers are prepared to appreciate what he is saying); he is uninterrupted by questions, an ordeal that might be of profit to him; he becomes too dogmatic, since there is no one present more learned than he to dispute his dogmas. They are dangerous to the student, as making for irregular work, as tending to breed the notion that one can, by passive hearing, become a scholar, and as leading the auditors to believe that "in the lecture course they are getting the real thing" instead of a skeleton, which "must be clothed with the flesh and blood, which are the life, by each auditor for himself in private study . . .".

Private study, then, is the duty of the student, not specialization, but wide reading, particularly for the American who would be a classical philologist, since we read so little in preparation for college.

This reading may be intensive, with the help of all possible aids, or extensive, "current or cursory"; the latter may introduce us to new authors or help us to complete the reading of some author studied in course. The extensive reading may be done in summer vacations, the only time we have free from numberless distractions; Professor Morgan speaks earnestly against the waste of a quarter of our

lives through the neglect of the chance vacation offers for wide reading in some author.

The author illustrates his point by some acute remarks about Livy (13-16). Our authorities insist that Livy, as an historian, had no critical sense; but, says Professor Morgan, one who reads Livy in the large, trusting to his own observation, will remark, especially if he has any sense of humor at all, how wide of the truth such a judgment is. It is clear to such a reader that Livy knew himself, and that he repeatedly reminded his readers, how meager his authorities for the early period were.

Furthermore, we must always remember that we have only portions of Livy's work, or rather only some of the earlier forty-five books. These carry us down to 167 B. C. and cover the period of five hundred and eighty-six years. But there were nearly one hundred more books when the work was completed. And of these hundred, thirty-four dealt with a period of only forty-four years, from 53 to 9 B. C. It is therefore obvious that as Livy began to reach times of which he could write with some hope of reporting actual facts, his work grew vastly more detailed, and this, coupled with the scepticism which led him to treat early events in the more sketchy and general manner in which he *does* treat them, shows that if the later books were extant, we should have in them a trustworthy source of knowledge for the later period.

It is a far cry from Macaulay's confident declaration that "no historian with whom we are acquainted has shown so complete an indifference to truth (as Livy)" to this well-fortified utterance of a sound classical scholar.

This cursory reading, continues Professor Morgan, may be subsidiary to some special investigation involving, in greater or less degree, true research. On pages 20 ff. come some suggestions of themes which await attention, in various fields of classical philology; here is material for doctors' dissertations or for articles by those who already are doctors or who never hope or wish to become doctors. There is always, he continues, something new in classical philology for those who know how and where to look.

Of this last dictum two examples are given, both from the fourth volume of the *Oxyrhynchus Papyri*. One fragment is a sort of certificate, signed and sealed by magistrates, meant to protect a man from the charge of being a Christian; this declared that he had met tests akin to those described by Pliny in his famous letter to Trajan, that is, that he had in

orthodox fashion worshipped the national gods. As Professor Morgan notes, here is material for an important part of a commentary on Pliny.

The other example interests me far more, as touching more closely my own studies in the fragments of early Latin. This gives the argument of a lost play of the Greek comic poet Cratinus (25-32). Various scholars had made attempts, full of learning, to set forth the nature and contents of this play. One hit the truth in part, only to have his conjecture forgotten, to be repeated later, independently, by another, but even these writers had seen but a small part of the truth.

Finally, the discovery of this argument teaches us once again how dangerous it is to work up a theory of the contents of a lost work from the chance fragments of it that may have survived. For even now that we know what the play is about, there is only one of the dozen fragments of it which we can fit into the plot with any sort of certainty. How much more untrustworthy, then, must be the results in the cases of most lost plays, of which we know nothing. More than thirty years ago, Leo said: "*fieri non potest ut atticæ comoediæ ullius argumentum e fragmentis refingatur*".

Here, then, in a short paper, we have familiar thoughts presented with freshness and vigor side by side with new and acute observations concerning Livy and Cratinus. In connection with the former I venture to quote what Professor Greenough said in the preface to his edition of the *Sermones* and *Epistulae* of Horace:

But the editor has derived so much advantage from editions of the Classics in which the notes reminded him in particular connections of things which in general he knew before, that he has not inquired so much whether a thing was likely to be known, as whether it was likely to be thought of in the connection.

In conclusion I beg to be allowed to refer to what I said in *THE CLASSICAL WEEKLY* 2.1-2 concerning the endless opportunities for effective work in the field of classical philology. C. K.

### HAS THE STUDY OF LATIN AN EDUCATIONAL VALUE?

The end and purpose of education is the development of the powers of the human soul; the revealing of the soul to itself is to make man the best of his kind, and to fit him for the higher realms of life, thought and activity. The acquisition of knowledge is incidental.

To secure these ends, means must be employed and the more effective the means the more perfect the result; hence the organization of schools and school systems and the formation of curricula.

It is a principle, long since conceded, that a subject which has no educational value is worthy of no place in a course of study. In arranging curricula or courses of study, the subjects selected are those that extensive experience, long and con-

tinuous observation and the testimony of the best authorities of the past have found to be the most effective and the best adapted for developing and strengthening the faculties of the mind and the powers of the soul.

Among the many subjects that are to be found in courses of study Latin has been among the first in importance from the very beginning.

The various subjects arranged in courses of study have a general rather than a specific function, in that they contribute more or less to the development of the entire being, intellectual, moral and physical, just as the foods that contain iron, lime, sugar, phosphorus, proteids, carbohydrates, etc., are essential for the proper growth of the body and the health and vigor of the individual. Cicero expresses this idea well in these words: *Etenim omnes artes, quae ad humanitatem pertinent, habent quoddam commune vinculum et quasi cognatione quadam inter se continentur*.

A very pertinent question is this: why has the study of Latin any preëminent claim in our secondary schools? The answer is ready: because of its efficiency in training one in his own mother tongue, which involves not merely the augmentation of one's vocabulary, important as that is, but the broadening of ideas and the absorption of those ideas into one's intellectual and moral life. Our training in English, then, is the first and most important reason for the study of Latin in our secondary schools. The pupils in these schools are in the formative period both in their mental and in their moral development; hence it is absolutely essential that the best and most effective means and methods be employed.

The translation from Latin into one's mother-tongue is a vigorous, strenuous exercise. The noun and the verb forms are to be properly arranged according to the relation of the one to the other; the meaning and the significance of the words must be properly comprehended and so indicated in the vernacular as to make a good smooth sentence. The Latin sentence may be long and complex with many varied noun and verb constructions; then, too, the vocabulary may give a dozen or more definitions for many of the words in the sentence. Yet out of this seemingly incongruous and meaningless arrangement of words, the pupil, after a long struggle and close application, evolves a strong as well as a smooth sentence, beautiful in thought and teeming with truth. Of what value is it to him? He is gaining knowledge of the resources of his own language, of the different shades of meaning of words, the chromatic of words, as I have sometimes called it. He learns to differentiate related words and to combine them in connected ideas, and he thus secures percept of form and style and the ability to express himself clearly, succinctly